The PULPIT

A Periodical of Contemporary Preaching

SEPTEMBER 1942

First Aid to God
By JOHN M. VERSTEEG

When Life Tumbles In
By HAROLD W. RUOPP

'There Is a Lad Here'
By W. HOWARD LEE

Labor Sunday, 1942
By FRANK W. MCCULLOCH

Christ Over Rio
By FRANKLIN D. ELMER, JR.

LABOR SUNDAY MESSAGE
Issued by the Federal Council of Churches in America

Filing Systems for Preachers
By W. R. HALL

A Pastoral Prayer
By GERALD WATKINS

Children's Sermon by Alvin D. Johnson

Sermon Illustrations

Contributed by Readers of **THE PULPIT**

Prayer a Binding Necessity

In a recent article, the great Dr. Alexis Carrel says: "Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis upon the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic experience of the spirit, must be actively practiced in our private lives. . . . If the power of prayer is again released and used in the lives of common men and women, if the spirit declares its aims clearly and boldly, there is yet hope that our prayer for a better world will be answered."—*G. Ernest Thomas, Long Branch, N. J.*

Hearing What the Centuries Say

What many people need, to keep their morale up to par, is the ability to throw away their five-and-ten-cent-store glasses and begin looking at life with the long lenses of eternity. We need to acquire the power to live beyond the "terminals of the day's happenings" and, in the words of Emerson, "to hear what the centuries say, not merely the days and the hours." A graduate student in one of our eastern universities recently said that new facts and points of view were heaped upon him so rapidly each day in such bewildering confusion that one of his greatest personal problems was to maintain his balance and to keep himself from becoming neurotic. He confessed that his greatest help was to be found in a church service where he was able to refocus his attention. He said: "I found that all things fall into place and life falls into place only with God, who is the beginning, the meaning and the end." —*John Homer Miller, Hope Congregational Church, Springfield, Mass.*

The Circle of Confusion

No lens is perfect. Consequently no image which is made by a lens is perfect. To measure the variations cast by the imperfections, scientists have developed a formula to correct what they call the "circle of confusion." . . . Why must we live by faith? Because no man is either wise enough or good enough to live in any other way. Human knowledge at its best is inexact, blurred, distorted. All must view life through a "circle of confusion" of greater or less variation from reality. To live at all we must open ourselves to the derision of the cynics who jeer at "oversimplification." We must all "oversimplify" or die. The nearest we can hope to come to reality is to set beside our imperfections the perfection of Jesus Christ, who helps us to measure and reduce our "circle of confusion."

Fruitless Busyness In the Church

Those who summer along the shores of Long Beach Island are familiar with the sight of the clam diggers who harvest their crop of clams in the shallow waters of the bay. Their hours of labor are set by the ebb and flow of the tide since they cannot work when the tide is high. They can often be seen poling their small boats from one spot to another searching hopefully for that one place where clams can be found in abundance. After a busy day on the bay, one of the men was asked by a bystander, "Well, how did you do today?" "Not very well," was the reply, "I poled away the tide." He had been so busy poling his boat from one likely place to another, that the tide had come in and he had little to show for his labors. Those of us who represent the church often give ourselves over to the sad reflection of the innumerable times we have been guilty of "poling away the tide." We should apply the ancient words to ourselves, "As thy servant was busy here and there, he was gone." —*Lynn Hough Corson, Calvary Methodist Church, Keyport, N. J.*

Looking Toward the Far Goals

I had often watched men plow. They would walk with easy stride behind the horses and their work seemed effortless. In plowing my garden with a horse borrowed from a farmer friend I learned that plowing, like other arts, takes mastering. I could not keep the point of the plow in the ground. The horse either lunged forward or came to a stubborn halt. At the end of my first furrow geometrists would have been hard put to it to describe its curves and contours. My farmer friend was moved to help me. Over on one side of the field lay a pile of beanpoles. He took one of the poles and walked down to the far end of the field. Sticking the pole in the ground, he called back: "Now, keep your eye on this pole and plow straight toward me." I kept my eye on the beanpole at the far end of the field and to my amazement the next furrow was straight. I have never learned very much about plowing, but that day I learned a great deal about life. We need to keep our eyes fixed on the far goals if we are to cut straight furrows.—*Lynn Hough Corson, Calvary Methodist Church, Keyport, N. J.*

Bomb Craters Must Yield to Roses

In a recent issue of *Newsweek* was shown a photograph of a bomb crater made some months before in the midst of a green in England. You can do many things with a bomb crater. You can cover it up quickly and pretend the enemy is not dropping many bombs. You can leave it as a naked reminder of the fierceness of the foe. They had done neither with this piece of earth, but had made it into a vegetable garden to grow needed food for women and children. It is for you and me to decide by the way we live and maintain our ideals whether the bombs of adversity shall be made to blow up our land, or only plow it deeper—for roses.—*Richard Hulbert, First Congregational Church, Madison, Wis. (Associate minister.)*

Christianity Has Only Begun

Professor Robinson of California has worked out an ingenious illustration which suggests the newness of Christianity as a force in the world. "Suppose," says he, "we compress the entire history of mankind into a brief span of fifty years. Forty-nine of these fifty years would have been spent in developing life to such a point that primitive men could till the soil, domesticate the animals, and weave rough garments for themselves. Halfway through the final year writing would have been invented and only eight weeks ago Jesus would have been born." When I consider the slow progress of the Christianizing of the world, I am not discouraged because I shift my attention from the dark present and look hopefully to the future. Christianity has only begun; the world of Christ has long aeons of time in which to triumph over the world of Caesar.—*John Homer Miller, Hope Congregational Church, Springfield, Mass.*

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. **Two Dollars a Year**

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XIII CHICAGO, SEPTEMBER, 1942 NUMBER 9

When Life Tumbles In

BY HAROLD W. RUOPP

A NUMBER of years ago, Dr. Arthur John Gossip. who is one of England's distinguished preachers, wrote a book which he called *The Hero in Thy Soul.* One chapter in it is captioned, "But When Life Tumbles In, What Then?" It was the first sermon which Dr. Gossip preached after his wife's "bewilderingly sudden and undreamed-of death." With the shock of that experience fresh upon his soul, he entered his pulpit and preached a sermon remarkable for its insight into life. "But when life tumbles in, what then?"

Well, certainly, that question is no academic one. To be sure, it may remain academic as long as life tumbles in for someone else; but when, one day, it begins to tumble in on ourselves, then it is no longer academic. "Never morning wore to evening but some heart did break." But when your own heart breaks, what then?

I.

Sometimes life tumbles in because of business depression and collapse; sometimes because of ill-health and the slow working of disease; sometimes because of frustrated dreams and hopes, when cherished plans come falling in like a house made of cards; sometimes too because of a sin we have committed with its accompanying sense of shame and guilt; sometimes because of protracted loneliness; sometimes because of doubt and despair, or sorrow and death.

Here, for example, is an elderly couple who through many years have scrimped and saved, and in the end have managed to accumulate a tiny sum to keep them in their declining years. Then one morning they awaken to discover that the savings bank in which they have deposited their money has closed its doors—for good. For them, perchance, life tumbles in.

Here again is a young man who dreams of, and plans for, the time when he will be a great surgeon. Suddenly, however, his father meets with accidental death, and the care of his mother and two small sisters devolves upon him. And instead of becoming the surgeon he wants to be, he must go through dreary years working at a task which is distasteful to him. For that young man, perchance, life tumbles in.

Or here is a man whose young wife enters "the valley of the shadow" in order to give birth to life. She produces that life but never comes out of the valley herself. For that man, perhaps, life suddenly tumbles in.

Or here is a young woman just out of high school suddenly stricken with a rare disease, so that the rest of her life must be spent in a wheelchair within the narrow confines of the four walls of her home. For her also, life may come crashing in.

These illustrations are not conjured up out of an overwrought imagination. I know these people personally; I have talked with them many times; in my files are treasured letters from them—letters expressing doubts and raising questions, letters too which indicate the resources and the insights by which they continue to live.

For this is the paradox of life: Even though life does again and again tumble in, it must still go on. Whether it goes on limpingly with the spirit of defeatism constantly hanging over it, or with joy and courage, depends of course on the attitude we have toward it. For in the final analysis, it is not what happens to us that counts, but the way we react to that which happens to us.

II.

More important than the question, Why does life tumble in? is Dr. Gossip's poignant question, But when life tumbles in, what then? What do we do? What can we do?—for do something we must and will.

We may, if we choose, take the attitude of those who flatly deny that life ever tumbles in. We may say: "This tumbling in process is only an illusion of mortal mind; it is not real." For some people that satisfies; but not for all of us.

Or again we may become cynical and pessimistic. Says the cynic: "What can you expect—that's life! Ultimate reality is an ugly affair. There is no God behind this world of ours, and if there is, he's a tyrant and a monstrosity, or at best, he's totally indifferent." For the cynic and the skeptic, that satisfies; but certainly not for all of us.

Or, again, admitting that life does tumble in, we may say: "Forget it, if you can. Eat, drink and be merry—that will help." That is precisely what many people do all the time, and what all of us do part of the time. We look for escapes of one kind or another which will help us forget the stern realities of existence. So it is that one person takes to whiskey and soda in the hope that he may drown his sorrows and his frustrations in liquor. So it is that another person becomes a drug addict. So it is that some people attend an endless number of social functions—bridge parties, dances, movies. So it is that one dear friend of mine, after the death of a beloved daughter, wrote to me:

"I keep on working feverishly—producing pageants, writing poetry, anything so that I do not have the time to think." And so it is that now and again there are some who finding all these other escapes ineffective, take the great escape of suicide, trying thereby to get away from a life which they believe they can no longer tolerate.

Once more, when life tumbles in, we may take the attitude of the Stoic, saying in effect: "That is our fate, our destiny; whether we like it or not we must accept it, and bear it."

Such, for example, was the attitude of William Ernest Henley. In his twelfth year, Henley fell victim to the ravages of tuberculosis of the bone, which tortured him on and off throughout his life. The disease finally compelled the amputation of one foot, and his doctor informed him that the other foot—or his life—would have to go also. But Henley was stubborn. At the age of twenty-four, with untold pain, he journeyed all the way from his home to Edinburgh to put himself under the care of the then-unknown Professor Lister. For twenty months he stayed in the hospital there, constantly suffering, undergoing more than a score of painful operations, without the use of anaesthesia. It was out of that experience that he wrote his "Invictus"—the Song of the Stoic!

Out of the night that covers me,
Black as the Pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed.

Beyond this place of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years
Finds, and shall find me, unafraid.

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

For the Stoic that satisfies, but not for all of us.

III.

There remains another attitude, the distinctly Christian attitude. And what is that? In a word, it is both world-transforming and world-transcending.

Seeing that so much of the pain and suffering and evil in the world is unnecessary, we set about trying to transform the world so that there will be less of evil in it. We enter into God's redemptive processes, confidently believing that the ultimate reality of the universe is not ugliness, but loveliness; not evil, but good.

But when we cannot transform the world to make it into the kind of world it ought to be, we may still transcend it by the thought and the faith that in God's life and love we may master life, whatever may happen to us. "For sheer splendor," says Dr. Gossip, "there is nothing to be compared to a Christian man when the dark falls, and the test comes, and some black rushing water must be crossed"—precisely because your Christian man has the resources which make him equal to all the vicissitudes of life.

Like the psalmist of old, your Christian says, when life begins to tumble in: "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" Like faithful Job, he exclaims: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Like that ancient writer in the Book of Deuteronomy, he declares: "The eternal God is [my] refuge, and underneath are the everlasting arms."

Beyond all these, in the spirit of the Master he loves, he says: "Father, into thy hands I commend my spirit."

Ask yourself the question, Just what is it that makes Jesus so vital and so everlastingly helpful to struggling, sinning, aspiring humankind? The answer, I believe, is this: He faced all the untoward circumstances of life—ugliness, sin, lust, greed, ignorance, envy, loneliness, sorrow, suffering, death—faced them all and mastered them—mastered them exactly because his life was so utterly committed to the Good Life—to God. To be sure in one bleak moment of his existence, hanging there on a cross, he cried out, "My God, my God, why hast thou forsaken me?" but in the end from that same cross of pain and suffering he also said, "Father, into thy hands I commend my spirit." *Into thy hands*—there's the ultimate secret of triumphant living.

The story is told of a young Negro preacher whose wife suddenly died. Shortly afterwards, he listened to Dr. Harry Emerson Fosdick over the radio. Said he to himself: "There is a man who will understand, and help me." So he went to New York, and spent more than four hours in consultation with Dr. Fosdick. As he left the room he said half to himself and half to the secretary: "God, what a man! When I went in there all the stars had dropped out of my heavens, and one by one he put them back in."

In a very real sense that has been the ministry of Jesus: to help put the fallen stars back into the arching skies of our lives.

IV.

But even this, important as it is, is not the point where we ought to stop. It is not the conclusion. That conclusion is this: Life in the ideal, life at its best—life, that is to say, that is grounded in God's life and love—will not tumble in. O yes, it may become bewildered at times, it may become perplexed and confused, asking many questions—but such a life will not actually crash.

Some time ago I received a letter from a young woman who had to go through a whole series of difficult, soul-racking experiences. In this letter, among other things she says: "Life goes all jelly at times." It is one thing however for life to go all jelly—all shaky; it is quite another thing to have it actually tumble in.

Two or three years ago I called at one of the homes of my parish. What I assumed would be a casual visit turned out to be a transfiguring mountain-top experience. For there in the quiet of the living room, with nothing to disturb us, a mother told me a story. I had spoken of a photograph on the mantel. "What a fine-looking man he is!" I said, "Who is he?" "That is my son," she said simply. Then she told me how years before, at the age of twenty-seven, he had started out on his honeymoon. He left her with the words, "Take good care of yourself, I'll be back soon." Well, he did come back in a few days, ill unto death. For a number of days he struggled, but to no avail. Just before the end, that mother went into his sickroom, and said to him: "Son, your mother has always loved you, and she never has loved you as much as she does at this moment, but she is giving you back to God"; and then placing a single rose by his cheek, she walked out. Life went jelly at that moment, but it did not actually tumble in. It couldn't when God was in the picture. "Into thy hands."

When life tumbles in, what then? That is your question, Dr. Gossip, raised out of poignant grief. What is your answer? Give it to us! Listen to him as he concludes:

"I don't think you need be afraid of life. Our hearts are very frail; and there are places where the road is very steep and very lonely. But we have a wonderful God. And as Paul puts it, what can separate us from his love? Not death, he says immediately, pushing that aside at once as the most obvious of all impossibilities."

"No, not death," continues Dr. Gossip. "For, standing in the roaring of the Jordan, cold to the heart with its dreadful chill, and very conscious of the terror of its rushing, I too, like Hopeful, can call back to you who one day in your turn will have to cross it, 'Be of good cheer, my brother, for I feel the bottom, and it is sound.' "

The Tradition of Peace

It has been said many times that the Pan American Union in its fifty years of existence had done much to promote the tradition of peace. That tradition was established twenty centuries ago by the Prince of Peace who sought to replace force and cruelty by love and service. And if through the centuries his philosophy of life had been accepted, the tradition of peace would be a mighty power in the world. We have tried innumerable devices to control the activities of men and nations. Force, diplomacy, panaceas of this kind and that have made a sorry failure of it all. Just one hope is left before chaos confronts us and that is found in the spiritual approach to great problems, in the philosophy and teaching of the greatest teacher of all time. To say this is no flight of fancy, no emotional outbreak, it is a calm statement of fact. If true religion does not offer hope to a confused and suffering world, what is there left?

William Mather Lewis.

First Aid to God

By John M. Versteeg

Who ministered to him out of their means. Luke 8:4.

I.

IT IS hard for us to read the New Testament letters as if they were really letters. We are so used to thinking of them as books and chapters and verses. But suppose you read First Corinthians the way you read a letter from a friend. That would bring home to you how practical Paul was. He had a good idea on his shoulders, and he kept his feet on the ground. He penned some of the most exalted passages in religious literature. What we now call his thirteenth chapter has become a classic. Wherever language is loved, his language about love is immortal. Yet it did not occur to Paul that he had written the unusual. He had simply written his heart out. And he kept on doing just that. Hence he piled one classic on top of the other. We seldom have a service for our dead but that the section of his letter we call the fifteenth chapter is brought to memory.

Were you to read his letter as you would any other, this is how one of its most celebrated sections would read: "For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Now concerning the collection . . ."

If you read the letter straight through, you would not have the feeling that you were moving from the sublime to the ridiculous as you moved from the fifteenth into the sixteenth chapter—as mistaken a division as ever was made in all the cutting up of the Bible into chapters and verses! You may be sure that it seemed neither ridiculous nor disconnected to Paul! To him, as a matter of fact, it was natural and logical. He did not sit down to write a work of art, whose lone significance would be beauty. He was in the grip of ideas; he was in the grip of God. Hence he saw an inseparable connection between immortality and the collection. He knew the rhythm of life: first, that which is natural, then that which is spiritual. He knew that it is the spiritual for which the natural exists!

There can be no immortality without generosity. Men live forever only if they give forever. They are not to grow weary in well-doing; they are to grow expert in it. So only can they "live in life which ends not with their breath."

Paul had all along sensed this ineradicable intimacy between the economic and the eternal. One day, while calling in Miletus, he sent for the elders of the church in Ephesus. What a meeting that was! He had much to say to them. But he climaxed it all by saying something we should not have known about Jesus, had he not told them of it that day. "Remember," he said, "the words of the Lord Jesus. It is more blessed to give than to receive." When he got through saying that, they all knelt down and prayed. There was nothing else to do. They remembered the words of the Lord Jesus, and it was praying time for them all! Yet Paul was not the first to be keenly alive to the indivisibility of the eternal and the economic. Who, among the Christians, appear to have been first to be impressed with that idea? A few elect ladies! Joan, wife of Chuza, business manager for Herod; Suzanna, and a few others, "who ministered to him out of their means."

Nor was Paul the last. "Will you tell me," wrote Adams to Jefferson, "how to prevent riches from becoming the effect of temperance and industry? Will you tell me how to prevent luxury from producing effeminacy, intoxication, extravagance, vice and folly?" Jefferson could not tell Adams. But both of them saw the point. They caught the connection between finance and fineness. The perfect answer to Adams' inquiry lay in the words of Jesus which Paul remembered back there. It is only when we are giving that we are living. Talking of a collection is not an anti-climax, but the proper issue of religion. To talk of a collection is to speak with the authentic accent of the Holy Ghost. The outcome of our income must be the success of Christ's cause. All the roads of religion lead to the pocketbook. The gift of eternal life is everlasting giving!

II.

Many people continue to be blind to a clear New Testament fact: *Jesus was all along talking about money.* To be sure, at the end he paid the last, full measure of devotion. But he laid down his life only because, for himself as well as for others, he had laid down a principle. This is the principle that, in *things* as truly as in *persons,* the spiritual has the right of way. One may almost define sin as that by which the things that are temporal damage the lasting qualities of the soul. "Money," said Browning, "is earth's dross and heaven's affront." There are passages in the New Testament which, taken by themselves, create the impression that Jesus felt about money like that. For he clearly saw the havoc money plays with life. He saw of how much evil money is the root. He met many people whose finer impulses the deceitfulness of riches had choked. The deceitfulness, not the possession! Jesus was thinking of those in whom, not only the pleasure, but also the hope of being rich chokes out the message!

Only the other week I heard of a woman whose husband enthusiastically joins her in trying to collect for themselves—on the strength of a favored position—all the traffic will bear. Yet doth she boast without ceasing that one of her relatives is gifted in the denunciation of capitalists. Never does it occur to her that she is herself more capitalistic, for all her relative poverty, than many a capitalist who discerns the social significance of the wealth he has in charge. Jesus encountered folks like that, who worship money with their lives the while they denounce it with their lips. Many nice people Jesus met were spiritual straddlers. They were trying to serve both God and mammon, deity and dollars.

One day there came to him a fine-looking youth. "Jesus, looking upon him, loved him." This youth wanted to be let in on the secret of lasting life. Jesus told him the secret. It was that he put his things into the service of the ideal; that he permit an ideal to control his possessions. And the promising youth went away sorrowful. He was unwilling to pay the price; to use his goods for the sake of good. The exactions seemed too extreme, whereas actually they were basic. Experiences such as these deeply saddened Jesus. Everywhere he saw men controlled primarily by prudential considerations. They were all the while looking out for themselves first. He was forced to conclude that the man whose aim is wealth is unable to enter the Kingdom of God. Wealth, which to Jesus was a trust to be used for God, and a means of expressing God, was for many of those he met a means of private enjoyment. Hence, when teaching in parables, he told of a man who had "ample stores laid up," only to find that when God came and called for his soul, he had nothing left but his stomach:

> The soul that he got from God
> He had bartered clean away.

Jesus implored men to consider the spiritual consequences of desiring and amassing wealth. Do not lay up treasure on earth, he pleaded; see how much of it you can stock up heaven with! But his words for the most part fell on deaf ears. His hearers must have been bored when he talked about money. One can hear them whisper over the centuries: "We thought it was his business to talk religion; and here he is, talking money again!" To be sure, there were those who heeded. Yet one has but to read the Book of Acts to see how soon some of them fell back into the love of wealth. They failed to see that trying to be spiritual without sacrifice is like trying to eat your cake and have it, too. And in Second Philippians the lament is raised that some of the people the letter would reach "looked out for their own interests, and not for those of Jesus." They were at the opposite pole from those women "who ministered to him out of their means"; who gave the Galilean's ministry financial backing.

Those women, first to do so in Christianity, were

not the first to do so in religion. Giving inheres in religion. There has never been a time when goods were not invested in the good. God has spoken of this to the fathers by the prophets, however primitive, in divers portions and manners. The connection of the collection with consecration is so old that no one can tell when or where it started. It was always there! But the Christians glorified it. Giving for them no longer meant letting something you own go. It came to mean investing your own for the glory of God. They saw the collection as a constituent of immortality. They saw that "love ever gives, and while it gives, it lives." They saw that outside of generosity there is no salvation!

III.

You can easily see what would come of all this. Today Christians always hold that *in finance religion must have the first place.* This for at least five reasons. To begin with, *it is the function of money to produce the spiritual.* Money exists for God's sake. An acquaintance of mine went to a major library. He looked through every book it had about money. Those books dealt with the origin, coinage, exchanges, standards, but nowhere was there a line about the spiritual significance of money. What a misreading of money all that writing was! The Bible, and the dominant documents of the major religions, make no such blunder. In one way or another, they put the economic under the dominion of the eternal. Money has no right to do anything that leaves the spiritual out of account. That which it most ought to do has most claim upon it.

The second reason religion is to have first place in our money is that *our good loyalties need to be checked by our best.* It has been truly said that we ought to be loyal to the United States, not because this is our country, but because we are its citizens. Not, that is to say, because our country in some sense belongs to us, but because, in a deeper sense, we belong to it. We are to be loyal to our religion, not because we have it, but because, in the deepest sense, it has us! And it never has us until it has ours, for in this our life you cannot divorce yours from you. "In all *things* giving Him the pre-eminence": this it is that keeps us from making our good the enemy of the best.

The third reason why our money must attend to religion is that *to own is to owe.* Someone has defined religion as that attitude toward life which we hold valid for all men. Just what is valid for all men? Truth, goodness, beauty: vague but emotion-laden and personality-conditioning words that take our lives in charge? Yes, but surely this: That men recognize the spiritual element in history and in economics; that they shall see that the spiritual is supreme; that we are everlastingly using God's resources and relying on God's reserves; that "the earth is the Lord's and the fulness thereof." Property properly is the scaffolding for, if not an ingredient of, the spiritual. "Religion is the chief concern of mortals here below."

The fourth reason why religion has first claim on our funds is that *money is the acid test of our sincerity.* Our talk is cheap unless our money talks religion. Just what *does* your money say? Does it say "Me, my, mine"? Clement of Alexandria lived about the year 200 A.D. "Christ," said he, "does not debar me from property. But do you see yourself overcome and overthrown by it? Leave it, throw it away, hate, renounce, flee it!" Strong language, that! And yet for many not too strong. Just what *does* your money say? Does it say "I have sold out"? At the end, John Wesley found that he had God with him, and precious little else. To be sure, that was "best of all." All else he had given away. Why was he so fearful of ownership? Probably because money bothered him as did nothing else. Drunkards would get religion, sober up, become industrious, make money, and then become so enamored of money that their interest in religion went. Wesley was perturbed by this vicious circle, at the beginning of which they were won to God from debauch and at the end of which they were lost to the devil of greed. Just what *does* your money say? Does it say "I salve my conscience"? Is your financial giving to Christ apart from or a part of your financial living for Christ? For it is less how we give, than how we make money, that tests our sincerity. The acquisition as well as the disposition of wealth is to be evangelized. Just what *does* your money say? Does it say: "I honor God"? Does it place property at the service of personality, and in the service of "the purpose He purposed in Jesus"?

The fifth reason why our means are to minister to him is that *giving is a means of salvation.* There are those who feel themselves so snugly saved that they can never be lost again. But religion knows better! It knows that "saints tumble to earth with so slight a tilt." When religious giving slips, religious living slips. The eighth and ninth chapters of the "second" letter Paul wrote to the Corinthians deal with giving. The King James version puts it too mildly. "Give cheerfully," it says. But in no such restrained fashion did Paul write back there. "Give hilariously," he argued; "that the heartiness of your giving may work out in your thanksgiving to God." People are saved through giving. They are saved from self-centeredness, narrowness, smallness. This is a fact no educationist should overlook. This is the deep damnation of the unchristian social order: It robs the poor of the privilege of giving. By keeping the poor too poor to give anything it shuts the gates to life in their faces, and insures for itself a damnation doubly theirs. Giving is a means of grace. "Abound in this grace also."

> To forget
> For this large prodigality of gold
> That larger generosity of thought—
> These are the fleshly clogs of human greed,
> The fundamental blunders of mankind.

In order that property may serve the spiritual, test our devotion, bespeak our best, acknowledge God and be a means of salvation, the church insists that money should consider religion first and most. No wonder, then, that Jesus talked about money so much!

IV.

Not only are religions basically one in their principles of giving. *They are essentially one in technique.* Among us that technique is widely known as "the separated portion." Contrary to popular opinion, the tithe did not and does not always and everywhere mean exactly the tenth. But it did unfailingly mean proportionate giving. In religion, it meant the taking of a definite proportion of one's income and placing that upon the altars of the temple of the church. The Old Testament shows us many who gave the first ten per cent of their income to defray the expenses of religion. In the New Testament we come upon generosity in advance of that. In American Protestantism proportionate giving, while never totally neglected, was largely lost sight of. That is why many of us support the church so shabbily today.

It is not for me to dictate what your proportion should be. I can conceive of situations where we should expect nothing at all. "When they had nothing to pay, he freely forgave them both." There are people who have the will, but not the way. The tithe generally took no account of the size of one's proportion or income. It was an average and convenient measure of one's devotion. Your proportion, for all *you* know, ought to be more than ten per cent. About the only thing that keeps some churches going is the conviction on the part of some that the tithe is a good point to start giving from. Verily, God is not ashamed to be called their God! Nor do I pretend to say how much of the proportion of your income which you set aside for religious purposes should go to your church. But if religion is primary in importance, if the church is basic to civilization, if the existence of the local congregation is the pledge and token of religious freedom, if the unbroken link we have with democracy makes our country a vehicle fit for human values, then surely a good share of that portion should come to it. For here we suffer tragically from nearsightedness. We respond most eagerly to the visual rather than the vital.

To one thing spiritual history testifies trumpet-tongued: *Planned giving is happy giving!* For then it is the administration of that which has already been set aside. Unplanned giving is hard giving. Then a little looks like a lot. Then it is easy to persuade yourself that, to make both ends meet, you have the right to help yourself to money that should support religion. Because God sends out no statements, or does not keep phoning you, it is easy to pay bills out of money due God! The church is charged with the task of seeing to it that you keep God in mind in your giving. The financial canvass has two questions to raise. Its main question is not, "How much are you giving?" though this it has to ask. Its main question is, "Are you *keeping* the faith?" For money is just a bit of negotiable you! If you have come by it honorably, you may say of it: "This is my body, my brawn, my brain, my life, my invested energy." It is a portion of yourself you carry in your pocket and pocketbook to hand out and hand on: "be yours to lift it high."

Those who come to solicit you for the budget would have an entire right to ask you to support ministers or staffs or sextons or choirs. But primarily they come to ask you to "minister to Him out of your means." For they know that you can be a spiritual success only if your money shows that you are chiefly concerned for the success of the spiritual. That is why you support the church—that it may be the house of God, Christ's body; that God may set up housekeeping there and may there set His own good table—one that overflows with good for all mankind.

Hence canvasser and canvassed may well pray a prayer like this: "O thou who givest liberally to all men, teach us to pray with what we pay as well as with what we say. May we honor thee with our substance, the first fruits of all our increase. May we serve the Lord with our money; with the best of all we make. Let all our property be fit for thee to preach from, and let our checkbooks bow in prayer. Own what we own; control what we possess; hasten the day when all that men shall own can be owned of thee. For the sake of Jesus, and in the name of his cross, may our money say: Amen!"

Christ Over Rio

By Franklin D. Elmer, Jr.

And I, if I be lifted up . . . John 12:32

THERE are many statues depicting Jesus Christ, but none with a more dramatic setting than the great figure of "Christo Redemptor" above the Brazilian city of Rio de Janeiro. Scarcely a decade old, this figure has already become one of the best known representations of Christ in the world. It has been pictured constantly not only in travel advertisements luring tourists to South America, but in religious and secular magazines as well. It provides a beautiful representation of the universal nature of the Master.

A rare spiritual adventure awaits those who journey across the equator to see this figure on its mountain-top setting, and study the story which it so vividly tells of Christianity in our world.

Let us, then, board a ship as it goes "rolling down to Rio," headed southwesterly around Cabo Frio, the cold cape on the Brazilian coast. Mountains covered with tropical jungle foliage rise from the sea to the coastal plateau along the Brazilian shore. Through deep ravines in these mountains the wind carries ribbons of cloud far out over the ocean horizon. We cannot help approaching Rio with bated breath and great expectations, for it is a city of fabulous reputation. So we pace the deck all afternoon watching these coastal mountains slip by, and peering ahead through the haze

on the distant peaks eager for the sight of some mountain that might look like the skyline we have seen pictured in the neighborhood of this city called "the river of January."

A LONELY FIGURE

Late in the afternoon we catch the dim outlines of a peak that must be the Corcovado. The sun is dropping low over the land and the mists on the peaks turn rosy. As we draw closer we discern at last the silhouette of the Christ, black and sharp against the backdrop of the crimson sky. Tiny at first, the figure grows and grows as we approach, until at last, as the sunset fades into the night, we are well aware of the colossal proportions of the lonely figure on its jagged stone peak.

When we lose sight of the mountain in the blackness we turn our attention to the city below it. The giant mass of the stone Sugar Loaf mountain, guarding the harbor entrance, slips by us. Strings of lights like pearls on black velvet are reflected in the undulant waters, and Rio lies quiet and asleep, sprawled among its lamps. Only the roving eyes of automobiles moving along the miles of waterfront give motion to the scene. The wind sings softly through the rigging. We are in a dream world.

Suddenly a gasp comes from the passengers lining the rails. All eyes are turned again upward to the summit of the Corcovado. Floodlamps have lighted the Christ, and there, above the city in the night sky, the figure floats like a guardian angel, with arms outstretched in comfort and reassurance. The Fire-Fall at Yosemite, when flaming coals are pushed over the cliff at Glacier Point, is entrancing. The pulsing glow of the volcano Stromboli, smoking in the night sky off the boot tip of Italy and painting the clouds with fire, gives one a sense of the infinite powers shaping our world. But to have the figure of Christ loom so dramatically out of the night over one of the romantic cities of earth—that, somehow, is an experience to cleanse and purify the spirit. It brings to our cosmopolitan group of shipmates such a silence of reverence as we seldom find in a crowd of travelers.

ON A BACKGROUND OF LIGHT

The shrill tooting of launches at quarantine and the deep growl of ferryboats crossing the bay brings us back to reality. But the last thing we look for in Rio before we go to bed on the first night of our visit is the Christ, radiant in the night sky above the city.

We are up with the morning star for another glimpse, and the wonder of it all is increased. The good fortune that sometimes accompanies travelers is with us, for as we look up toward the Corcovado we behold the first pink rays of the morning sun light up the face of the statue, and creep slowly down until the whole figure is bathed with the crimson of morning. The Christ is the first point on the whole horizon to catch the sun as it rises out of the Atlantic. Slowly, then, the brilliance of the light creeps down the mountain slopes into the darkened city and brings the day.

Impatient for a closer view of this remarkable statue, the first thing we do in Rio is to hire a car and drive up the mountain. Through the clean boulevards of Rio we ride, and into some of the lovely residential districts on the hills. Then the car turns up a steep dirt road, through a tropical forest preserve, to wind toward the summit of this highest mountain on Rio's horizon—the Corcovado, or Hunchback mountain.

A dirt path leads from the parking space to the very top. We had caught glimpses of the statue through the foliage as we rode upwards, but now as we approach along the path we gain a new impression of its size. It is a mammoth thing, that figure.

When we emerge at the base of the monument we look out upon one of the grandest scenes of earth—for surely no mountain view in the world can duplicate this. There is the jeweled city of Rio spread along the shores of the large bay, the stone mountains rising out of the sea, sand beaches rimming the shore, the grand gateway to the harbor dramatically marked by the austere mass of the Sugar Loaf, and out in the blue Atlantic a number of fairy islands. This is magnificent!

But we turn quickly to the statue again, and discover that the face of Christ looks directly down at us as we stand at its feet. It is an uplifting, a thrilling moment.

The span across the outstretched arms from fingertip to fingertip is 92 feet, and the artistry of the statue is exquisite, lacking the pathos and anguish which so often go with representations of the Christ. There is something so perfect, so lovely about this figure, colossal yet delicate, robust in its lines yet sensitive in expression, that we are held entranced.

THE STORY OF THE STATUE

The inspiration to erect this figure of the Christ came just after the First World War. Collection boxes were put in homes of Catholic families throughout Brazil, and coin by coin a fund for the gigantic project grew. By 1926 it was possible to begin construction. The figure was designed by the artist Paul Landowski of France. The finest engineer in Brazil, Heitor de Silva Costa, was chosen to do the work. Slowly the model made by the Frenchman Landowski was duplicated in steel and concrete. The finished work was covered with a mosaic of fine gray stone which makes it look like a tremendous monolith. In October 1931 the work was completed and dedicated. It had cost $250,000 and was built to stand for generations.

As grand as the story behind it may be, it is the perfection of the figure that holds us there at its feet. This is a monument to conjure with, an achievement in art and engineering and imagination to be respected!

But when we have gazed up at the Christ for some time we feel a new and distasteful sensation. The surroundings of the statue, we realize, are messy and unkempt. Picnic papers are scattered about; there are banana peels and orange rinds. Before we looked up at the statue we had not noticed how badly it all looked, but now we see! The paths are ragged and the tin pavilion, where sandwiches and drinks are sold

over a dirty counter, seems positively vile. By the base of the monument loud hawkers peddle cheap souvenirs. Then the truth comes to us! Of course, this is the way the world must look when one has seen the Christ. The imperfections, the sins, the carelessness of our world stand out in comparison to his perfection. How our world today is dirtied with the untidy remains of man's terrible picnics! Corpses litter the earth, the sea bottom is strewn with broken ships, the earth is spattered with the blood of many races. Life is sold cheap. Man, out on a spree! Of course it looks terrible when compared to all we have seen in Jesus Christ. Is this, perhaps, what the man who had been blind meant when he testified, "I was blind, but now I see"? The world had a new appearance after he had met the Christ.

'JUST ANOTHER CROSS ON A HILL'

Back down in Rio again we are anxious to discover how the people of the city feel about this lovely monument standing forever over them. To our amazement we find the citizens of Rio, or at least many of the "better class" citizens with whom we talked, quite indifferent.

"Oh," they say, "it's just another cross on a hill."

How can they refer to such perfection so slightingly? How can any people be so indifferent to such glory in their midst?

If we had visited only Rio, we might never have known what they meant. But by the time we complete our visits to seven of the great South American nations, we too are beginning to say, "Just another cross on a hill."

Crosses on hills are one of the common sights in South America. In Montevideo, Uruguay, there is a tumbling cross on the low hill by the harbor for which the city is named. On a mountain above Lima, Peru, is a tremendous cross brilliantly lighted at night. LaPaz, the high capital city of Bolivia, has gone in for a statue of Christ on the edge of the canyon in which the city is built. And when we go down to a little coastal city like Arica, Chile, we find a cross on the high stone cliff which faces the sea beside the town. In rural districts we see rude stick crosses on some elevation close by the peasant homes.

CHRIST AND OUR SUPERSTITION

What are these crosses? We hear them called "The Cross of May," and find that they are regarded with most unhealthy superstition. Simple souls believe the crosses acquire "merit" on their high places during the year. Then, after the fiestas in which they "let down their hair" and go in for singing in a big way, they go up to the crosses believing they will find there power to provide forgiveness. And so on to another fiesta!

Can it be that even Rio has built its expensive cross with its people thinking in the back of their minds that the cross will take the sting out of the annual fiestas?

"Just another cross on a hill." How could intelligent folks regard them otherwise? Yet how often we in North America too make Christ on his Calvary "just another cross on a hill" through the superstitions with which we have wrapped him around. We regard his miracle-working power with such a personal eye, with such individualistic desires. "O Lord, save me," we pray. "O Lord, let me go on living as though I had not sinned," we beseech him. With what cool assurance we have looked to Christ to save us from the willful sins of our ambitious days! How calmly some of us would call on the miracle-working power of Christ to save our national skin these days from the fury of the whirlwinds we helped to sow in careless and arrogant days!

Is it any wonder there are intelligent people who are indifferent, who can see in Calvary "just another cross on a hill"? The superstition with which Christ has been bound in South America is but a symbol of that which plagues him everywhere.

THE CURSE OF DIVISIVENESS

But superstition is not alone in undercutting the Christ. There is, for instance, divisiveness, which we can also find vividly illustrated in South America.

In the old Inca city of Cuzco, which came under the influence of Spain four hundred years ago, there is a Jesuit church fairly dripping with antiquity. Just inside the main doors is a large painting which depicts a Holy Father standing triumphant over the squirming bodies of Luther and Huss and Calvin and other leaders of the Reformation. We find a more modern interpretation of the same idea in a Franciscan church in the steaming, termite-eaten city of Guayaquil on the Guayas river in Ecuador. There we study a painting which fills almost the whole end wall of a transept, portraying a fancy bit of ecclesiastical arrogance. At the top of the picture, on a fleecy white cloud, the redeemed are enjoying themselves in glory, lying with lazy satisfaction in the downy softness. At the bottom Hell is depicted, with terrifying flames shooting up through the iron grill over the entrance. Among the flames are numerous heads of people who are pressing their shoulders vainly against the grill in desperate efforts to escape the devilish torture. One does not have to look long at the suffering faces to develop a strong suspicion that they are meant to resemble Anglo-Saxon Protestants. In between the two scenes, floating coyly in mid-air, is the Angel of the Church, looking down in benign pity upon the poor souls in Hell, beckoning persuasively to them. You can almost hear the angel saying, "Repent and be saved and share the joys of the Heavenly cloud with those above who have been redeemed through the one true Church."

There we have it, the evil divisiveness. When I stood and looked at that painting I muttered my disgust with the Catholic Church for displaying such a picture. But my emotions came under better control when I remembered some of my "respectable" Christian friends in our Protestant churches who feel approximately the same way about the Catholics—and who say so frequently.

From our pulpits we proclaim boldly to our warring world that in Christianity can be found the seeds of a just and durable peace. And yet the two great branches of the church say things like this about each other.

Jesus said: "I, if I be lifted above the earth, will draw all men unto myself." And we who believe it are still not able to reconcile ourselves to others who also believe it. Is it any wonder that some intelligent folks are saying, "Just another cross on a hill"?

WHEN SUSPICION DEFEATS CHRISTIANITY

Here in our Western hemisphere we have opportunity, if we will, to prove that Christians can get together. North America is predominantly Protestant. South America is almost wholly Catholic. This religious difference is at the root of many of the difficulties which must be overcome to bring political and economic concord to our twenty-one republics. Our state departments try to ignore it, try to pretend the issue isn't even there. But it is here. It is deeply and terribly there. And there can be no genuine harmony, no lasting political or economic cooperation in this Western world, until Christians have proved that there is a basic spiritual brotherhood. So long as North American Christians and South American Christians are suspicious of each other on the basis of each other's interpretation of Christianity, the Western hemisphere will have little fundamental unity.

The intelligent who are not devout are quite likely to look upon our symbol and say, "Just another cross on a hill," until they see us honestly trying to purge ourselves of our superstitions and unify our Church Universal in the spirit of the one who said, "Come unto me *all* ye . . ."

This is at once the parable of the Christ over Rio and the tragic truth about Christianity in our world. The Christ is so perfect, so challenging, so complete. To look upon him is to have our eyes made ready to see and understand the imperfections and shortcomings of our frail human world. This is one of the great contributions of Christ to his followers. And when we have looked upon him and then look at our world, one of the first things we behold is the stupidity of his followers who belittle his significance with their superstitions, and who weaken his cause of world conquest with their jealousies, suspicions and distressing confusion of belief.

We cannot make Christ more perfect with all our preaching, but we can give his perfection meaning by striving for more of it ourselves. To hold the figure of Christ above our world is not enough. We must also labor to keep the foundations upon which he is placed free from the rubbish of our human frailties.

CHRIST CANNOT BE IGNORED

There is so much of Christian heroism in our world today, so much of the sacrificial faith that makes the ministry of Jesus Christ a real thing in places where the world's need is greatest, it is nothing short of tragic that the world cannot look with more confidence and hope to those who call themselves Christian.

One thing is sure, however—Christ cannot be ignored in any comprehensive consideration of our world's problems. Whether we Christians fully appreciate it or not, and whether the rest of the world wants it or not, Christ stands on the high point of life where he catches the first rays of dawn, is bathed with the last of the sunset glow, and floats like a guardian angel over the world in times of darkness.

When Orson Welles went to Brazil to make an interpretive moving picture of Latin American life for northern audiences, the Christ over Rio was one of the first things which caught his eye when he reached this capital city of Brazil. He knew instinctively that it could not be ignored. So he placed one of his camera men on a ferryboat crossing the bay, and told him to stay on that boat taking pictures of the Christ on the Corcovado until he had caught the Christ haloed with diffused light on the wisps of cloud which go drifting by the head of the figure.

Orson Welles knew that no interpretation of Latin America would be complete without the Christ. And you and I know that no interpretation of our world is complete without Christ in the high and central position. For only when we have looked into the face of that pure and holy one who provides our description of God, can we have eyes to see the true failures and successes of our world.

It is for us to make the Christ and his cross in our time something more than "just another cross on a hill." Even on Calvary the arms of the Master were outstretched in invitation—"Come unto me all ye that labor and are heavy laden, and I will give you rest." And it was the Master himself who stated his ultimate destiny for the world: "I, if I be lifted up above the earth, will draw all men unto myself."

Whence Cometh War?

WHENCE cometh war?
Bring the foul thing to bar.
Out of the hatreds of the ages long;
Out of the greed and blood-lust of the strong;
Out of the strutting swagger of the proud;
Out of the mad hysterias of the crowd;
Out of the lying honor of the State;
Out of the coward meanness of the great;
Out of the toll that profit takes from toil,
Of surplus spoil, piled up on surplus spoil,
Choking to idleness the workman's wheel,
Or raping all the earth with ruthless steel;
Out of a devil's smoke-screen of defense,
That turns to foolishness the things of sense,
Makes virtue's garden a vast swamp of vice,
And sells the Son of Man at Judas' price,
Nor has the grace to cast away the pelf
But makes of God an infidel himself.
Whence cometh war? we know the truth too well—
Out of the mouth of hell!

ROBERT WHITAKER.

The Golf Links

THE golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play.

SARAH N. CLEGHORN.

Labor Sunday, 1942

By Frank W. McCulloch

To let the oppressed go free, and that ye break every yoke. Isaiah 58:6.

ISAIAH reminds us that religion cannot be practiced merely by making a holy show or by some pious celebration of conventional rites. For him the heart of the matter is ministering to men at the point of their greatest needs. Bread for the hungry, shelter for the homeless, release from heavy burdens and freedom for the oppressed.

Men across the centuries have lived and died for these ideals. They were in the mind of Christ as he urged service "unto one of the least of these." They were at the root of the American and French revolutions. Wherever the tyranny of men or of want has laid its heavy hand upon human beings, they have in their hearts nursed the hope, the plan and the will for freedom and justice.

Never was the need for the church to advance these high aims greater than it is today. We know that the enemy aggressors if victorious would flout them completely. But our own weaknesses and failures rise to mock us if we assume that the victory of our own arms will automatically lead to a just and durable peace.

In no field are these weaknesses more dangerous to our religious and our democratic ideals than in the field of industry. Labor Sunday, 1942, seems an appropriate time to survey them and to consider the obligations of the church to get to work on them.

THE REVOLUTION IN INDUSTRY

"Conversion to war production" is a mild phrase for what has taken place in America during the past two years. Industry is now mobilized for war as we were never willing to organize it for security in peacetime. From 1,500,000 war workers in 1940, June 1942 sees us with 12,500,000. In 1943 18,000,000 and in 1944 25,000,000 will be enrolled. There will be another 6,000,000 men in the armed forces by 1943 and 10,000,000 by 1944.

For many small businesses this shift to a war economy has meant closing up shop. Priorities have cut off the stream of materials that are the life blood of their plants. In New York city it was recently estimated that 500,000 workers will be jobless by Labor Day. For all enterprise there have been radical changes.

The labor market has seen many new faces. Women in greatly increasing numbers will be called to work. Juvenile delinquency, now on the increase, will bound up as mothers leave homes, unless energetic community measures are taken for expanded nurseries, recreation and education. Perhaps in your town small children are already being locked in homes or in cars. Domestic difficulties are bound to be aggravated and the strain on the family tie will often reach the breaking point.

Millions of men, women and children have been torn up from their previous rootage by the pull of the new defense job. These "migrants" in various boom towns, in trailer camps, in crowded rooming houses and in strange jobs now seek to begin life anew against discouraging odds. What are we doing to help such families find their places and establish homes in friendly surroundings? If we do not run across these folks in our immediate community, is our church nevertheless cooperating with distant church, civic and government programs to assist the hard pressed? These are questions Isaiah would ask us as he surveyed the critical human needs of today.

This revolution has produced not only these obvious cases of local suffering but also basic changes in social organization. The tremendous growth in the powers exercised by government over industry are reflected in priorities, price controls, manpower rules and mediation and arbitration machinery. Will this leviathan of concentrated power lend itself to democratic controls and to the service of the people when the pressure of war needs is released?

OLD YOKES REMAIN

Meanwhile Isaiah might remind us that some of the old economic and industrial problems also demand the attention of the church. Despite booming levels of war production, insecurity and low wages are still with us. OPA estimates that in 1942 20 per cent of our family incomes will be below $1,080 and 40 per cent below $1,645. This 40 per cent will get about 14.6 per cent of the aggregate of family incomes, while the top 10 per cent of the families will receive 39.7 per cent. A standard of living at the level of health and decency is still but a dream for countless millions of our people. And the protection of union membership is a reality for only a minor fraction of American workers.

From 2,000,000 to 3,000,000 are still unemployed. Nearly 10,000,000 are dependent on various meager public assistance programs. Even these agencies, such as WPA, CCC, NYA and Farm Security Administration, are being ruthlessly cut down by forces in Congress that seem more intent on wrecking the social program of the government than on maintaining civilian morale. A national sales tax is another lurking menace to those with low incomes, despite the forthright opposition of the U. S. treasury department.

The burden of racial discrimination also continues to bear heavily upon many. "White only," "restricted," "Christian," are among the badges of our allegiance to the worst in nazi social insanity. Despite the fine efforts of the President's Committee on Fair Employment Practice and the advance made in many quarters, I know that Chicago still has countless employers, labor unions and government offices that keep up the bars. And Chicago is not alone. And the Axis laughs and tells our discomfited allies in Asia, South America and Africa that we don't mean what we say. Democracy—freedom—human brotherhood? No, not for our darker-hued friends.

Was there ever a better time to remove these old burdens than now? If we in the churches increasingly concern ourselves with some of this "yoke-busting," do you think we shall have to worry long about the gap between workers and the church?

UNIONS TODAY

On Labor Sunday, however, we think particularly about the movement that working men and women have built for their own security and for the national welfare.

Here again the old problems persist. Despite church pronouncements going back more than 30 years, despite the law of the land and despite their proved responsibility in a growing area, labor unions are still under attack. Mob action was recently reported against organizers in Marion, North Carolina, and in Fulton, Kentucky. In Chicago more subtle, but equally determined, opposition turns up to confront almost every attempted expansion of unionism. In the press, on the radio, in Congress, strident voices call for new penalties for labor, the repeal of old protections, an end to "union security."

Racketeering is widely publicized as a labor sin. Forgotten are the words of Professor Harry Millis, chairman of the NLRB, a student of long experience: "Racketeering by union leaders usually appears in conjunction with racketeering by employers. It is possible only where the business men permit it to exist." Wage-freezing proposals are widely heralded, while the suggested $25,000 limitation on individual incomes is conveniently forgotten.

Strikes are headlined, even though Dr. John Steelman, head of the conciliation service, recently estimated that the time lost on this account now amounts to "one day per man in 30 years." The amazing successes of management and labor in working out voluntary agreements and the great public service of conciliation and arbitration performed by the War Labor Board are largely overlooked.

Of course unions, like other human institutions, have faults. Many are selfish, shortsighted, undemocratic. But the admitted errors or mistakes of some labor representatives become a whip in the hands of vituperative columnists to scourge a whole movement numbering from 10,000,000 to 12,000,000 members. Some of the more acrimonious of these cosmic thinkers leave the impression that they think the war is against labor, not against nazism.

The old yokes of industrial autocracy and of economic tyranny, it is clear, yield but slowly to the rising cry of the common man for a "say" in the decisions affecting his personal and family destiny. At no place is the resistance to the social ideals of our Christian religion more bitter.

LABOR AND THE WORLD CRISIS

In the over-all planning of the national production to meet the war emergency, labor leaders, and small business men as well, are largely excluded. Locally there are over 1,000 labor-management committees of which a recent government report asserts: "Plants have reported breaking as many as 30 production records in one month. . . . The drive has given vast numbers of men and women a unity of purpose and a comradeship not possible before."

In the area of national planning, however, the Truman committee of the U. S. Senate stated: "The work of the OPM and WPB has been hampered by the extent to which their personnel was predominantly drawn from the big business groups. . . . The Labor Division of the WPB . . . and the labor advisory committees have consistently taken advanced positions in advocacy of the radical curtailment of civilian industry; and the labor groups have been constantly in the foreground in fighting for an adequate conversion program. . . . Labor has demonstrated its right to a greater degree of participation in the operating work of the WPB and to a more respectful hearing for its plans and suggestions."

Raymond Clapper wrote in 1941: "The Reuther plan to put the auto plants to work on war contracts was brushed aside as a CIO crack-pot idea just a year ago. Today OPM is driven by force of circumstances to put the Reuther plan into effect." And Walter Lippman, referring to OPM's failure to approve labor's proposal, wrote: "That piece of Philistinism cost us not merely an unconscionable delay in using the resources of the motor industry but it cost us the enthusiastic participation of labor in national defense."

England did not for long make America's mistake. After the Chamberlain debacle, it drew heavily upon the experience, the skill and the loyalty of labor leaders like Ernest Bevin and Herbert Morrison in positions of central responsibility. Not only production but also the morale of the people was immeasurably strengthened thereby.

Malaya and the Dutch East Indies tell us the same story. A native population with neither the hope nor the reality of freedom will offer little or no resistance to a new tyrant who seeks to displace the old. General MacArthur and his Filipino and American soldiers proved on Bataan how different is the resistance of men with freedom in their bones.

HOW DEMOCRACY CAN WIN

Earlier, in 1917-19, it was common men, leaders of labor, whose proposals for the post-war period called for an international organization to maintain peace. But they had no voice at the peace table or in American public life adequate to give effective support to President Wilson's program to this end. Instead, we in America followed the course of normalcy, isolation, open-shop, depression and another war.

Must we not see on Labor Sunday 1942 that continuing industrial autocracy at home, no matter how benevolent, cannot gain the ultimate victory for democracy—or for the church's ideals of brotherhood and justice? Clearly labor, as well as the other groups now holding the reins, has ability, integrity and vision which the nation and the world can ill afford to lose. Some sincere people are spending much time dreaming up blueprints for a peaceful post-war world, but without bothering to investigate who will be wielding the decisive political and economic power when the great day

arrives and the guns are still. This is tragically short-sighted. For the "shape of things to come" depends in great degree upon who the "shapers" will be—and upon the social and economic conditions which will then confront them. And the shapers are finding their places and the conditions are taking their form now.

The price of democratic victory in the war and in the peace, therefore, may well be the extension of democracy now. Make "freedom from want" and "freedom from fear" a reality. Banish ugly racial hates and practices. Lay plans for full employment in the post-war period. Accept labor fully and freely as one of the great, active partners in this enterprise. If we thus give status and dignity to our American brothers, whom we can see, will we not more easily convince the peoples of Axis and allied nations that we really do mean to embark upon the "century of the common man" outlined by Vice-President Wallace?

A remarkable book was put out this year which I hope will be widely read. It is *The Dynamics of Industrial Democracy,* by two leaders of the United Steel Workers, Clinton S. Golden and Harold J. Ruttenberg. It elaborates and documents on the basis of American industrial experience the idea that labor has a great contribution to make. In a foreword, Russell Davenport, editor of the highly respectable *Fortune* magazine, says: "We are revolting, as our forefathers did, against a bloody tyranny whose depredations on the democratic world had become intolerable to us. The immediate manifestations of this tyranny are Hitler and Japanese militarism. These must go. But there are some things right in our own midst that must go along with them. We are not fighting to preserve an old world, but to create a new one. And concerning the nature of that new one the reader will find, in this book, a number of important hints."

TOWARD A NEW WORLD

The authors themselves, after years in factory work and in union offices, declare in words full of religious meaning:

> The principal groups in our free society should get together to solve their mutually dependent problems instead of either neglecting them or leaving them to a centrally constituted governmental bureaucracy to try and solve. . . .
>
> The persistent demand of the American labor movement for the substance as well as the appearance of domestic participation in the war effort is evidence . . . that the working people believe that this is truly their war.
>
> Men live by dreams as much as by bread, if not more so. They fight for ideals more than they fight to keep material things. Industrial democracy is still largely a dream—an objective toward which the workingman strives. . . .
>
> These natural aspirations of any people—the rich and abundant life— . . . are more vital instruments with which to wage and win the war than planes, and tanks and ships. . . . Put to work in American industry, . . . can win the war and, more important, win the peace that follows.

Are not these aspirations also the deep wellspring of the human currents that will "break every yoke" and "let the oppressed go free"? We in the Christian church will do well to remember at all times that labor is a great and essential bulwark for the ideals of Isaiah, "if only because labor has long known that life without liberty is death without dying."

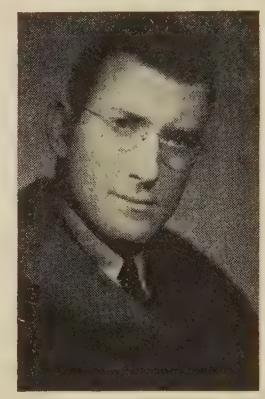
'There Is a Lad Here'

A Rally Day Sermon

By W. Howard Lee

There is a lad here. John 6:9.

A GREAT crowd had followed Jesus to a distant and desert place. The unthinking people had brought no food and there was no supply near. Our Lord, always sensitive to the common needs of men, noticed their hunger and mentioned it to Philip. This disciple estimated the number and in dismay exclaimed, "Forty dollars' worth of bread would not be enough for each of them to have even a little!"



Andrew, another disciple, came to Jesus reporting, "There is a lad here, which hath five barley loaves, and two small fishes." This was typical of Andrew. Most of the five thousand present were doubtless thinking of themselves. Philip's mind was on the crowd. But Andrew saw the lad and, in the midst of that day's events, made friends with the child. He brought him to Jesus, and the little which the boy had became in the hands of the Master the means to a great end on that historic occasion. But the key to the great event is the notice which Andrew took of a little child.

THE CHILD IN OUR MIDST

"There is a lad here" . . . that is but incidental in the setting of the larger story. Nevertheless, it points to the significance of Rally Day for adults. It reminds us of our responsibility to the child in our midst. It bids us remember that no assembled crowd, no great occasion, no press of affairs, outweighs in importance our obligation to the "lad here." Statistics lay a heavy burden on us when, in the light of this, we learn that one-half of our nation's youth are growing up without regular religious instruction in home, school or church.

This fact becomes the more impressive when we reflect that it means that some seventeen million boys and girls are coming to maturity without God, without knowledge of Christ, without the sustaining fellowship of any church or religious organization. Walter Horton made the arresting statement: "If you were to skip a generation in biblical instruction, it would be calamitous—but it has already been skipped."

In Ellen Glasgow's novel, *In This Our Life,* two

young persons commit a grievous sin which brings life-wreck and tragedy to themselves, suffering and sorrow to their family. An uncle in his outrage exclaims: "I can tell you what's wrong with the whole modern outlook, from A to izzard. There's not an ounce of religion in the younger generation." Instead of blaming the younger generation, he might better have confessed the failure of his own generation in its responsibility to youth. For it is the responsibility of us adults to see to it that youth are so guided and inspired that when they come to the hour of temptation and trial they will have the power of religion to steady them. Woe to the individual, the home, the community that does not take note of the "lad here"—the child in the midst of the multitude—and bring him to Christ.

A PROMISING MOVE FORWARD

The churches are deeply concerned over this major social problem. They have, through their International Council of Religious Education, prepared an extensive four-year plan, the aim of which is to overcome the "spiritual illiteracy" of half of our nation's youth. The plan, which is already moving forward, is called the United Christian Education Advance. More than thirty of our major denominations, representing eighty per cent of our American Protestant forces, are participating in the movement. Of their carefully laid plans you will be hearing more in the coming months. But it is not enough for us to be informed about this great movement. Its success depends finally on the active cooperation of all of us.

For example, the generals of the war department in Washington might devise an infallible plan for achieving victory for our nation's forces, but it would be futile and foredoomed to failure if ultimately it did not come down to the common soldier in the field and there find intelligent, active cooperation. Just so in this battle for youth's enlightenment: in the last analysis success or failure will depend on you and me. Will we become concerned enough, burdened in spirit enough, to do something about it?

Many of us became concerned when it was announced sometime ago that a few hundred thousand young men over the nation had been rejected for military service because they could neither read nor write. But the "spiritual illiteracy" of one-half of our country's boys and girls is a thing that should stir Christian people everywhere to action.

When Dwight L. Moody was converted he was a shoe salesman; later in Chicago he became very successful in this line. He regularly passed through a neighborhood where a gang of rowdy boys virtually ruled. He became concerned about them—concerned enough to do something for them. First, he won their friendship and became their leader (a man-sized task any time); then he organized them into a Sunday school class and hired a teacher for them. He rented pews for them all and saw to it that they were beside him in church every Sunday. Many a young ruffian of that crowd grew up to a decent and useful manhood because Dwight L. Moody took notice of the "lad here," and brought him to Jesus.

Bring this great problem of youth down where you can look it in the face. Think of the hundreds of boys and girls in your own community who are growing up outside "the Body of Christ." Then let the example of Andrew with the lad point you to your responsibility to the boy or girl in your midst.

BEGIN WHERE YOU ARE

The question comes to each one: Where do I begin? The answer in every case is: Begin where you are.

Parents will begin in their own homes. This whole problem stems back to the breakdown of the American home. There is danger in using that term because each of us naturally thinks in terms of some other home —one on the other side of the tracks, one among the low mentality group. As a matter of fact, the breakdown of the home includes all our homes. Wherever parents have become too busy, too involved, too selfish to consider carefully the best interests of the children and to guide the growing ones with intelligence and care the home has broken down.

I saw a family standing before the optical counter of a five-and-ten-cent store; the children were being fitted with glasses for school. My heart sank as I thought of those children studying through the year with such cheap, ill-fitted optical equipment. But as I perused the literature department of the same store I came upon many items that I had seen in some of our most privileged homes: cheap cartoon books of the Dick Tracy variety, fantasy of the Buck Rogers sort, and a large selection of mystery and murder stories. When our free public libraries are crammed with the literary treasures of the ages, which parents would do well to discover for themselves and share with their children, they allow them instead to feed on that sort of literary trivialities. No worse, I reflected, for children to be fitted with glasses at the ten-cent store counter than to be fitted mentally and emotionally by the literary fare from that source.

MOVIE AND RADIO PERILS

The same applies to the movies. One is appalled at the lack of discrimination which supposedly intelligent parents show in sending their children to the movies. Anything that is being exhibited is apparently assumed to be all right for any child of any age. Church, home and parent magazines carry reliable estimates of current films so that movie selection may be made with the child's best interests in mind. But too few parents take the time or thought to make any investigation whatever.

Likewise the radio programs. One is amazed at parents themselves for listening loyally to the kind of dramatic drivel that is served amid oceans of soapsuds through all the hours of the day. But, though these may uplift no one, they are sufficiently insipid to harm none of the adult audience. The children's programs in the early evening are quite another matter. Many of these are pitched in an emotional key high enough to tie the dream life of the most hardened adult into every variety of Boy Scout knot. But parents persist in putting their children to sleep with visions of kidnap, mayhem and war dancing in their little brains. And

then some wonder why neurotic tendencies show up at such an early age!

Let us come now to matters strictly religious. The Christian home ideally is the place where the Bible (the lore of the Christian faith) is made known in all its beauty and interest to children, where prayer and devotion are first learned from father and mother, and where loyalty to the church of Christ is taught by precept and example. But see how far short of that ideal our modern homes fall. Not only is the Bible an unread book, not only is the voice of prayer unheard, but loyalty to the church is too seldom taught even by precept, more seldom still by example. Any church school teacher will tell you that when an interested pupil begins missing class the reason can be traced in almost every instance to the selfish or careless parent who plans trips or visits which interfere with the child's loyalty to the church.

VITAMINS, PHYSICAL AND SPIRITUAL

Most modern parents are meticulously concerned about their children's diets: there must be exactly the full quota of vitamins, the proper balance between proteins, carbohydrates and fats, precisely the right number of calories for those little bodies. But, alas! there is no such general concern about what goes into the formation and growth of their minds and spirits. There can be no doubt that the breakdown of the American home is unrelated to prosperity or privilege; it is rather the failure of parents everywhere to regard seriously the best interests of the children entrusted to their care. The United Christian Education Advance will succeed or fail according as parents begin where they are, and in their own homes direct the growing ones toward life's highest and best.

Now, while the family is of utmost importance, a great deal will depend on those who have no children. You may not have any direct family responsibility for children, but you too must begin right where you are. Think of those children next door whose parents care for none of these things, the boy or girl whom you pass daily on the street, or even the neighborhood rowdies. Adopt such a child or family of children. I do not mean to adopt them legally or domestically, but spiritually. Make it your hobby to befriend, help, guide and inspire some boy or girl for whom no one else cares in that special way, and see what a lift will come to your spirit. The child you adopt in this way may be good or bad, brilliant or stupid, a likely prospect or hopeless; but for whatever interest you take, for whatever affection you bestow, for whatever help you give, that young life is sure to be enriched and lightened. Remember Moody and his boys.

A 'LAD' WHO WAS LOST

Some years ago a certain boy was growing up in a little town in Indiana. His mother had died. No one seemed to have any time or affection for him. He attended Sunday school rather indifferently, but even there nobody seemed to care about him. Soon he had committed some minor juvenile crime and was sent away to reform school. When he came back home, he intended to go straight. The little church where he had attended was holding evangelistic services, and he went. Toward the close of the meetings he went forward to take his stand for Christ and pledge himself to live the Christian life. Afterward there was no hand of affection laid on his shoulder; no word of encouragement was spoken; the people seemed not to care; the minister appeared to be skeptical. Needless to say, under such conditions the young fellow didn't stick. He went the way of drift, first to bad and then to worse. In the end he made a nation shudder as America's Public Enemy Number One until his body was riddled with a policeman's bullets. Yes, that boy was John Dillinger. What a different story might have been written of that man had some person shown interest in him in his youth, led him patiently to Christ and directed him to life's highest and best!

We cannot be like Saint Paul and scatter the good seed of the gospel throughout a mighty empire. Not many can follow in the steps of Saint Peter, the great preacher, and see thousands converted by a single sermon. But there is not a single one who cannot follow the example of Andrew who noticed the child in the crowd, befriended him, and brought him to Christ. "There is a lad here."

Democracy and Christianity

We seek a democratic society based upon the Christian ideal, in which people of every race share equal rights and privileges without bars to fellowship. Such a democracy—Christian in spirit and outlook—is yet to be attained. . . . Now when we are greatly concerned with the fate of democracy elsewhere in the world, we must confess with sorrow that we have not yet succeeded in making it a reality in America.

But we unhesitatingly proclaim our abiding faith in brotherhood as the will of God for mankind and our determination to bring all our institutions and all our relationships under the sway of truly democratic principles. . . . Our pronouncements must now be supported by our practices. . . . Our love for the church requires that it be pre-eminently the abode of fellowship. The church, by reason of its origin in the universal Christ, must be a brotherhood of all peoples, remembering that in him there is neither Jew nor Greek, barbarian, Scythian, bond nor free.

Federal Council Bulletin.

Men and Missions Sunday

The twelfth annual observance of Men and Missions Sunday is being promoted throughout the United States and Canada by the Laymen's Missionary Movement with the cooperation of the missionary boards and departments of men's work of the various communions. The date fixed for this year is November 15, and since there will be no conflict with Thanksgiving Sunday as in recent years, a much wider observance of this special day may be confidently expected. The theme that has been chosen for 1942 is "Christian Laymen and Tomorrow's World."

Labor Sunday Message

Issued by the Federal Council of Churches

CHRISTIANITY judges economic practices by ethical standards. The economic order is not an end in itself. Materials and machines are means to be used by man for the production of that which is necessary, useful or beautiful to the end that human personality may be enriched. Men and not things are the goal of social living. All men are of worth and belong to one family. Progress is dependent upon cooperation, and true social unity is achieved by the good will that emerges from love.

Christianity demands a society wherein the universal obligation to work is recognized, and all engage in some socially necessary service. It sees work in terms of its spiritual significance as making fullness of life possible for all men. It challenges the assumption that self-interest is the only sufficient motive to drive men to real achievement and repudiates the pagan axiom that moral right must bow to economic necessity. In the Christian view, divisions of class, race and nation are concepts too small to unite men for effective community life. A class can be temporarily united by hate or fear to fight another class but such a house is built upon sand. Mankind cannot be permanently united to build a better world upon the basis of class consciousness. The Christian ideal of the solidarity of the human family is essential to a better ordering of society.

LABOR AND SOCIETY

The general recognition of the right of collective bargaining, long advocated by the churches, has now placed labor in a position to defend itself from many former practices of exploitation. Labor has achieved a power which matches the power of management and ownership. The churches cannot be satisfied, however, with a situation in which two massive powers approximately balance each other if their relationship is one of tension and frequent hostility, each merely defending its own rights or privileges. If a stable and sound democratic life is to be achieved, consonant with Christian principles and promoting the general welfare, the interests of all groups must be brought into more effective harmony. The democracy for which American soldiers are dying is the same democracy for which other American citizens should be living.

Our churches must have both sympathetic and critical relationships with all economic groups and an understanding of their purposes and problems. In their relationships with labor, especially, our churches are handicapped by two limitations: first, the ranks of labor are not adequately represented in the membership and leadership of our churches; and second, church people generally are uninformed concerning the purposes and problems of the labor movement.

THE NEW TASK OF THE CHURCH

It is incumbent upon our churches, therefore, to seek more energetically to bring the laboring people into the churches and to give them positions of leadership along with others on the basis of Christian stature and spiritual achievement. Church groups should also obtain the counsel and participation of representatives of labor in the educational and social action programs of adult classes, missionary societies, young people's groups and other organizations. Labor, on the other hand, should be reminded that, although the achieving of a reasonable standard of living may be a factor contributing to the good life, the truly good life cannot be found apart from the spiritual and moral resources of character. Labor needs the church.

The church belongs to no group, race or nation. It has a concern for every group and is committed to the achievement of a society of justice and good will for all. It should, therefore, have such a relationship with both labor and employers as to be able to assist them both in the task of eliminating those practices which impair their integrity and their service to the community, such as the resort to violence, racketeering, autocratic methods, monopolistic practices, internal dissensions and disregard of democratic controls.

There is real hope for the future in the present general collaboration for production on the part of labor and management, their voluntary agreement to eliminate strikes and lockouts in war industries, and their cooperation in many industries through joint production committees. This increased cooperation during the war crisis should be continued in normal times.

BROADER COOPERATION

The development of stronger and more responsible producers' associations, farmers' organizations, labor organizations, professional groups and consumers' cooperatives is to be encouraged. From both employers' and labor groups there have come suggestions that such organizations be integrated into some form of voluntary national economic council for planning, in cooperation with government, for maximum production and consumption, the abolition of unemployment, and for devising methods of cooperation in post-war economic reconstruction. The churches can support such suggestions in principle as furthering the kind of democratic collaboration which is in harmony with Christian principles. Such councils alone, however, will avail little if the right spirit is lacking. The great contribution of the churches is to assist all groups to attain more of the spirit of Christ and so to achieve a new tolerance, understanding, friendliness, good will and cooperation for the common good.

The Federal Council of Churches requests that this Labor Sunday Message be read in the churches on September 7, or, if preferred, on September 14.

God's Ration Book

A Sermon for Children

By Alvin D. Johnson

IN my hand I have a little book. Those up front can see the kind of book it is. For those farther back I will tell you what it is. It is a gasoline ration book. Your dads will know what it is. It is issued by the government to every automobile owner. In it are six pages of stamps. Each page must last for two months. On each one of the pages are eight stamps. Each stamp can be exchanged for one unit of gasoline. There is no carry-over—that is, unless the first page is used up in the first month it cannot be used any other month. You cannot save all the stamps and buy your year's ration of gasoline at one time. You must use them as they come due.

Now in my hand I have a little larger book. Most of you know what this book is. You do if you have been shopping with mother and have seen her buy sugar. Yes, it is a sugar ration book. This particular ration book I have was issued to a little girl two feet six inches and weighing twenty-two pounds. She is a blonde, has blue eyes and was exactly nine months old at the time. See here, a few stamps have been exchanged for sugar. As you all are aware, no one can buy sugar unless this stamp book is shown and unless a stamp is given to the storekeeper.

Gasoline ration book, sugar ration book—have you ever seen God's ration book? Here, I have one. Have you ever seen one of these ration books before? You nod your heads yes. Of course you have, for you look at one almost every day in the week. It is a calendar. A calendar is God's ration book. Let us see what the date is today. Here it is—September 1.

There is no carry-over in this ration book, either. If we do not do a good deed today then we will never have the opportunity to do a good deed on that day. That particular day is no good any more. Look, this is yesterday—August 31. Anything that you did that day is done once and for all. You cannot go back and change one thing that was done then. All these days are gone by. Not even God can give you those days over again. Each one of us is rationed out exactly the same amount of time every day. We can choose how we will use the day, but after the day is done, there is no changing it. God's ration book—we all have one—how are we going to use it?

[Materials: A gasoline ration book, a sugar ration book, and a calendar.]

In Jesus' mind, and shown also in all his deeds, every human life is of inviolate worth. In the new order of society which he came to inaugurate on earth, which he called the Kingdom, its first organizing principle is to insure that each individual life is accorded its value. Reverence for personality, the treatment of it in one's fellows as sacred, always to be given its fullest opportunity for freedom and development, is the practical out-working of his teaching of the Fatherhood of God.

Raymond C. Knox.

A Pastoral Prayer

9 - 20 - 42

By Gerald Watkins

O GOD, who art the Way, the Truth and the Life, we turn unto Thee for guidance, wisdom and courage. Open our eyes that we may see clearly the issues of life. Adjust our distorted vision that the distant and the near may stand forth in sunny outline, bright and clear. Let not the problems which confront us blind our eyes to the privilege of service which difficult days provide. Lift our eyes above denominational lines that we may see the far off horizon of the Kingdom of Heaven. When the mists of misunderstanding and the clouds of pride and prejudice surround us, in Thy light may we see light.

Grant unto us, we pray Thee, the vision to recognize the sheer good sense of following Thee. How often have we blamed Thee for the chaos in which we find ourselves! How frequently have we cried, almost in bitterness of soul, "O God, why hast Thou forsaken us!" Help us to understand that it is we who have forsaken Thee. Thou art continually beckoning us to follow Thy way and to heed Thy counsel, but we turn deaf ears to Thy voice, and go forth brazenly and blindly to follow our own willful course. Forgive us, O God!

We pray also for courage to follow Thee. Even when we see the Great Right Way before us, it is difficult for us to muster courage to walk therein. Remind us constantly, our Father, of the great truth that "they who wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." With the assurance of Thy presence and the conviction that truth and righteousness shall ultimately prevail in the world, send us forth with faith, hope and courage, believing that it is better to travel hopefully and courageously than to arrive. We ask all in the name of our Lord and Master, Jesus Christ. Amen.

Sermon Outlines *from* PULPIT Readers

The Enabling Christ

I. *Introduction* — John R. Mott says: "What sinful men up and down this world want is not more teaching as to what they ought to do and be, but power which energizes the will to do its duty." From the experiences of the early Christian church we learn that that power comes through a vitalizing consciousness of Jesus Christ as Lord and Savior.

II. *Body of Sermon* — The consciousness of Christ strengthens us because: (1) Jesus brings God near as our Father. Whereas many of the attributes ascribed to God—eternal, holy, just—keep him apart from us, Jesus' view of him as Father brings him near to help us. (2) The life on earth of Jesus Christ is a faith-giving study. We can relive the experiences of Jesus and his disciples through the accounts of the early writers, and we can even know a more intimate association with him in the fellowship of a common purpose and spirit. (3) Fellowship with Jesus Christ is reinforced by the presence of the Holy Spirit. The reality of the experiences of the disciples with Christ did not die because of the Master's absence. The Spirit, who was sent to them while they met in the name and spirit of Christ, kept those experiences alive. "Tarry ye . . . until ye be endued with power. . . ."

III. *Conclusion* — Resurgam! — meaning "I shall rise again"—is written across the shattered face of a clock tower of a bombed church in England. Through the constant, reassuring awareness of Christ, we too can rise daily when we have fallen in the race of life and we can have faith in the resurrection.

(Submitted by Frederick G. Tyrrell, First Presbyterian Church, Center Junction, Iowa.)

Five Kinds of Silence

Text: Woe is unto me, if I preach not the gospel.—I Cor. 9:6.

I. *Introduction* — Jesus commissioned his followers to go into all the world and preach the gospel. Paul was conscious of this, and felt impelled to speak his message of testimony. As Paul faced in his day, so we in ours face a needy world, and are under a similar obligation to preach the gospel to all men.

II. *Body of Sermon* — There are five kinds of silence. 1. The silence of neglect. We can and do talk freely about almost everything else, but when it comes to speaking about the deep, spiritual things of life we are overcome by a taciturnity that is fatal. We neglect our opportunities. We are either indifferent to our obligation, disbelieve in the need of the world for the gospel, or distrust the efficacy of that gospel. 2. There is the silence of exclusion. We are so busy about other things that we just don't get around to "preaching the gospel." With the multiplying of our activities in the church we are apt to exclude preaching the gospel. 3. There is the silence of substitution. We tend to substitute other things for this obligation. 4. A fourth kind of silence grows out of our fear. We fear to mention spiritual matters lest people think us queer. We compromise our convictions. 5. There is the silence of unworthy living. "Woe is me"; here the emphasis is on the personal pronoun, which means character and life. What is the gospel according to your life?

III. *Conclusion.* The world needs the gospel, and we are the ones to spread it. Let us put to an end this conspiracy of silence among Christian people, let our witness be given daily. "Lord speak to me that I may speak, in living echoes of thy tone; take my lips and let them be filled with messages from Thee."

(Submitted by Gordon W. Mattice, Westminster Church, Rochester, N. Y.)

A Trinity of Blessing

Text: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all.—II Cor. 13:14.

I. *Introduction*—In these words we have an intimation of how the Christian doctrine of the Trinity was developed from the experience of Christians in the early church. The one God manifests himself in three ways. Let us think of three rooms, into each of which the text will guide us.

II. *Body of Sermon* — (1) "The grace of the Lord Jesus Christ." In this room (the New Testament) are portraits of One who is like us and yet unlike. "The grace of God was upon him." We know that we are seeing the grace of God in him, and we are changed by it. (2) "The love of God." This larger room is the whole world of nature and human history. We learn that "This is my Father's world," and that "God is love," but we could never enter this larger room without the first. (3) "The communion of the Holy Spirit." The largest room of all, into which the others seem to merge. Timeless and boundless, it is the whole spiritual universe, the home of all in whom the Holy Spirit dwells. "Thou hast set my feet in a large room" (Ps. 31:8). How we need to become at home in this largest room!

III. *Conclusion* — The threefold blessing is for all, those who have rebelled against God as well as those who have continued faithful. It is for all who will receive it, penitently and as the free and undeserved gift of God's grace, and it is for time and eternity.

(Submitted by J. Russell Carpenter, Methodist Church, Lyons, N. Y.)

The Kingdom Is Within Reach

Text: And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.—Luke 17:20, 21.

I. *Introduction* — There is much discussion of the Kingdom of God, but do we know what that kingdom is?

II. *Body of Sermon*—1. *In the mind and purpose of Jesus the Kingdom was a revolutionary ideal.* It was his revolutionary pronouncements that sent him to the cross. And there have been countless martyrs for their revolutionary convictions. In what respects is Jesus' Kingdom revolutionary? (a) In its standard of personal integrity. (b) In its teaching concerning treatment of one's enemies. (c) In its standard of service. (d) In its evaluation of human personality. 2. *This Kingdom is within reach.* But there are innumerable barriers. It is within reach if we work in harmony with three principles: (a) It must be passionately and penitently desired. (b) It begins with a personal revolution, a complete change. (c) It must be recognized that the coming of the Kingdom of God in history is a slow process.

III. *Conclusion.* Let us be true to Jesus Christ in working for the realization of the Kingdom of God, which was his chief goal.

(Submitted by James T. Browning, Grace Methodist Church, Bluefield, W. Va.)

The Pulpit welcomes copies of sermon outlines readers have used which seemed to them effective. Originality and timeliness will be factors in the selection of those which are printed.

A Filing System for Preachers

By W. R. Hall

FILING is the putting away of materials in such a manner that they can be found easily when wanted.

Every preacher realizes the value of a workable filing system. With all the demands made on him for speaking and writing he needs a reservoir on which he can draw, on occasion, for clippings, ideas, anecdotes, humor, germs of sermons. Spurgeon always carried a notebook with him in which he jotted down illustrations and ideas. He called it his mental purse. A filing system, properly kept, will become just that, a valuable implement in the hands of the preacher.

● *Principles of Filing*

There are three fundamental principles of filing:

1. *Simplicity.* Filing is a relatively simple procedure. To many people, however, it is an intricate and involved affair. For public libraries, business concerns, banks, newspapers, etc., this may be true, and file clerks are trained for their work. But a personal file, such as the average preacher will be able to keep, must be simple, if it is to serve its purpose. Files are time-savers. However, there is a very real danger that the time used in keeping up the system will not compensate for the benefits gained. Time must be taken to keep them up to date, with all the materials accessible, but not too much time. The system must be the servant, not the master.

It would seem that a few minutes each day could be given, if the system is sufficiently simple. The writer finds that fifteen minutes per day is sufficient time for him. But those fifteen minutes must be spent day by day. Accumulated material tends to discouragement with any system.

2. *Orderliness.* If order is heaven's first law, it should be applied equally to filing.

3. *System.* The arrangement for filing must be logical and according to a determined system. All items should fit into a classified system built to meet the individual's needs. Unless there is a system the materials will not be available quickly, and more important the files will thus defeat their purpose.

● *Advantages of the System*

Any filing system, however extensive or abbreviated, must have a manual for filing. In the system here advocated the manual is at hand, fully developed to meet the preacher's needs: the Dewey Decimal Classification. Its principal advantages are fivefold:

1. *Field adequately covered.* The field of knowledge is divided into Ten Classes: General Works, Philosophy, Religion, Sociology, Philology, Pure Science, Useful Arts—Applied Science, Fine Arts, Literature, History—Biography.

The Abridged Decimal Classification is a book of 196 pages, with board covers, and will last a lifetime. It

W. R. Hall

contains an explanation of the system, suggestions to classifiers, annotated tables and an index of 15,000 heads. There is sufficient room for expansion. Editors are constantly working on new material for inclusion in the Classification.

2. *Some classification can be used for personal library.*

3. *Use most general.* It is used in most public libraries. The local library becomes an auxiliary to the preacher's. Both use the same filing manual.

4. *Local librarian an adviser.* Librarians, trained in the use of the Dewey Classification, are always happy to give advice on classification.

5. *Cost is nominal.* The Abridged Classification can be purchased for $2.50 from the Forest Press, Inc., Lake Placid Club, New York. It is considered satisfactory for the average preacher. The unabridged edition costs $12.

The Classification is divided into 10 Classes. Each Class is divided into 10 Divisions. Each Division is divided into 10 Sections. Each Section may be divided into 10 Sub-Sections. This process can be carried out as far as necessary to include any topic. Illustration: Class 200 is Religion. Religion is divided into 10 Divisions: 200, Religion in General. 210, Natural Theology. 220, Bible. 230, Doctrinal—Dogmatics—Theology. 240, Devotional — Practical. 250, Homiletic — Pastoral—Parochial. 260, Church—Institutions — Work. 270, General History of Christian Church. 280, Christian Churches and Sects. 290, Non-Christian Religions.

Now, Division 270, for example, is divided into 10 Sections. Section 277 is "General Church History of North America." 277 is divided into 10 Sub-Sections, one of which has to do with the United States and its different geographic divisions. Thus, 277.6 is South Central or Gulf States. Any article, clipping, or reference about church history in the South Central or Gulf States would be marked "277.6" and filed in the folder for that number.

● *Preparing the Material*

Three steps are observed in preparing material for the files:

1. *Classification* is the determination of the subject of the item and the Class in which it is to be filed. Illustration: I have a pamphlet by John M. Powis Smith entitled, "Why I Believe in the Bible." At once I know that this falls in Class 200 Religion. That Class is divided into 10 Divisions, one of which is 220 Bible. Hence I put that number on the outside of the pamphlet and place it in the folder which is marked "220 Bible."

2. *Coding* is marking the classification number and subject on the item. Illustration: 220 Bible.

3. *Cross-referencing* is indicating where, under other heads, kindred material may be found. Illustration: Under 220 Bible is this cross-reference: See also 225 New Testament. Under this last heading will be found material kindred to that under 220 Bible.

Thus, any article read, item clipped, idea jotted down, can be classified, coded, cross-referenced and placed in a properly marked folder, ready for instant use.

In addition to the clippings, references, etc., this same system will care

for finished sermons and addresses. These are placed in properly marked folders and filed alphabetically, by title.

● *Standard Equipment Desirable*

Having determined the system and the manual for filing, a word should be said about the equipment in which the material is housed. Equipment has been perfected through years of experimentation and use that recommends itself to the preacher. This should be said in passing: equipment should be of standard make, i.e., it should be such as will fit in with the equipment used in other offices. If it is standard equipment, it can be bought from any established dealer. Standard equipment does not have to do with quality, but with size.

The writer knows ministers who have made their own equipment and he will be glad to give that information to any who desire it.

The equipment generally used by business firms, and which recommends itself for our particular type of work, is called "vertical." It is equipment in which material is arranged on edge, in folders, so that all the material may be gathered in one place and be accessible easily.

Cabinets may be procured in steel, wood or cardboard. Steel cabinets occupy slightly less floor space than wood and are not subject to swelling or shrinking, due to damp or dry weather, which sometimes causes wood drawers to stick slightly. Single-wall steel cabinets offer no greater resistance to fire than does wood. Cardboard cabinets are for temporary use only.

Cabinets can be bought in single-drawer units, or in any combined number of drawers desired. One-drawer steel cabinets may be bought that will fit on top of each other. They can be secured to each other, thus building up the battery to whatever size desired, and when desired.

Prices of these cabinets vary and can be ascertained by inquiry at any stationery or office equipment store. Employees are always glad to explain the advantages of the various makes.

● *Other Equipment Needed*

Should the preacher's desk contain a deep drawer (one drawer with the depth of two), the filing system can be started in that drawer, and be transferred to a cabinet when desired. Less than $5 would be required to start the system there, which price would include $2.50 for the filing manual.

Folders are containers for materials filed, and in this system are letter-size. Projecting above the top is a tab on which is written or printed the letter, number or word indicating the material that will be found in the folder.

Guides are pieces of heavy material with plain, celluloid or metal tips. The body of the guide is the same size as the folder or card with which it is used. The tab projects above the top of the folder or guide.

● *Starting the File*

For the beginner, 20 folders marked as follows will be sufficient: 000, General Works. 100, Philosophy. 170, Ethics. 200, Religion in General. 210, Natural Theology. 220, Bible. 230, Doctrinal — Dogmatics — Theology. 240, Devotional—Practical. 250, Homiletics—Pastoral. 260, Church—Institutions—Work. 270, General Church History. 280, Christian Churches and Sects. 290, Non-Christian Religions. 300, Sociology—Social Sciences. 400, Philology. 500, Pure Science. 600, Useful Arts—Applied Science. 700, Fine Arts—Recreation. 800, Literature. 900, History—Biography.

As expansion becomes necessary new folders can be added. Label each folder. Illustration: 220 Bible. Properly labeled items are thus placed in this folder.

If you have a quantity of material on hand when you begin the system, start with these 20 folders and feed in your material as convenient, at the same time keeping up your current file.

In this system 3 x 5 cards are used for book cards, sermon and address cards, sermons and addresses in preparation, suggested subjects, Scripture references, prayer germs, humor, etc. Here again standardization is practiced. Book cards in libraries are 3 x 5. Hence they would be desirable in this system. And, 3 x 5 cards can be bought at any stationery, book or 5-and-10 store. Moreover, there is space provided for 3 x 5 cards in the drawers of a desk. This space can be utilized until the cards are transferred to a cabinet. What has been said about letter-size cabinets can also be said about cabinets for cards.

● *Thoroughgoing Classification*

Book cards have recorded on them the classification number, the title of the book and the name of the author. Occasionally the chapter titles are placed on the card. They are filed alphabetically by title, author and class. Titles for sermons and addresses, sermons or addresses in preparation, suggested subjects, prayer germs, humor, etc., are filed alphabetically by title, or by class (as may be desired), after segregation, behind alphabetical guides. Scripture references are filed on Chapter cards, the cards being filed behind the guide in the order of the chapters. One card is made out for each chapter, as it becomes necessary. Illustration: A Chapter card is made out for Matthew 28. As articles, books, etc., are read, references to verses in Matthew are noted and placed on the card. In the *Christian Century Pulpit* for April 1936 is a sermon, the text of which is Matthew 28.6. On the Chapter card of Matthew 28 is placed this entry: 6—Pulpit 4-36. Guides used in the Scripture file are labeled with the names of the books of the Bible. These may be placed in the file in the order of the books of the Bible, or alphabetically, if some have difficulty in memorizing the order of the books of the Bible.

Here, then, at the preacher's fingertips is an available record of all that he has read, clipped, recorded in his notebooks; fragments of articles; snatches of conversations; everything that will lend aid in any way to the making of the sermon. Carefully kept and wisely used, this file should become more and more valuable to the preacher.

(Note: This article has to do with the preaching function of the ministry. Office procedure is handled much as in any business office. The article is, of course, necessarily condensed. The writer will be glad to correspond with any who desire to ask questions.)

A New Day
in your church school

The Fall quarter is at hand, and countless schools are facing the problem of securing study materials that give competent Bible instruction, grow character and inspire young people with courage as they go out into a difficult world—for Christians.

Many hundreds of leaders have chosen the

Twentieth Century Quarterly

because through a quarter-century of service it has attained unique success.

Here is just one comment

"It is not too extravagant to assert that wherever religion is getting competent, vital concern in adult and young people's classes across the country, the *Twentieth Century Quarterly* is abundantly in evidence."—EUGENE M. AUSTIN, Tioga Baptist Church, Philadelphia.

Ask for free sample copy today.

The Twentieth Century Quarterly
407 S. Dearborn St., Chicago

WHO'S WHO in THIS ISSUE

REV. HAROLD W. RUOPP *has ministered at the famous Central Church, Chicago, for the past three years, coming to Chicago from an eight years' service as professor of the art and history of preaching at Boston University School of Theology. It is Mr. Ruopp's custom each year to re-preach three or four sermons which have been delivered at Central Church, these being selected by vote of his congregation. The sermon "When Life Tumbles In" received the highest vote of all the sermons which Mr. Ruopp preached during 1941, and was preached again at Central in June of this year.*

Born in Holland, Rev. JOHN M. VERSTEEG *came to America in 1900. He has been pastor of the Walnut Hills—Avondale Methodist Church, Cincinnati, since 1932. He founded the Cincinnati School of Religion and is a member of the American Society of Church History.*

A graduate of Brown University and the University of Chicago, Rev. FRANKLIN D. ELMER, JR., *has ministered at First Baptist Church, Lockport, N. Y., since 1936. Mr. Elmer's sermon included in this issue comes out of the experiences he had on an extended trip to South America last year.*

Mr. FRANK W. MCCULLOCH *is head of the Mullenbach Institute, an agency of the Congregational Union of Chicago for the interpretation of religion to labor and of labor to religion. He was trained as an attorney at law and is influential in the activities of the Chicago Federation of Churches.*

Since his ordination in 1937, Rev. W. HOWARD LEE *has been pastor of the First Presbyterian Church, Yellow Springs, O., where he ministers also to the students of Antioch College.*

Rev. ALVIN D. JOHNSON *is minister of the Baptist Church of Rockville, Conn.*

Rev. GERALD WATKINS *is minister of the Lake Avenue Baptist Church, Rochester, N. Y.*

Rev. W. R. HALL *is minister of the Lakewood Village Community Church (undenominational), near Long Beach, Cal. He also lectures on filing methods at the Berkeley Baptist Divinity School and the San Francisco Theological Seminary.*

TITLES AND TEXTS

What Pulpit Readers are Preaching About

RICHARD D. WEARNE, Methodist, Kalamazoo, Mich. "A Working Faith." Phil. 4:12—"I know how . . . to live." 1 Pet. 1:13; 4:7—"Wherefore . . . gird up the loins of your mind . . . steady then, keep cool and pray." (Moffatt)

ROY H. WOLLAM, First Presbyterian, Albuquerque, N. M. (Guest preacher) "The Fifth Freedom." John 8:36—"If the Son sets you free, you will be really free." (Moffatt)

WILBUR WALLACE, Capital Christian, Tallahassee, Fla. "The Declaration of Dependence." Psalm 143:8—"In thee do I trust."

JOHN F. C. GREEN, Evan. Congregational, McKeesport, Pa. "Prisoners of Hope." Zech. 9-12—"Turn you to the strong hold, you prisoners of hope."

JOHN ATWOOD, Community, Northbridge, Cal. "Called to Excellence." 1 Thess. 2:12—"Make your daily lives worthy of God who is calling you into the glory of his kingdom." (Twentieth Century)

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

JAMES MACPHERSON, Broadway Baptist, Denver. "This Day of Judgment." Isa. 26:9—"When thy judgments are in the earth, the inhabitants of the world learn righteousness." 1 Pet. 4:17—"The time has come for judgment to begin at the house of God."

ALLAN HACKETT, First Congregational, Stamford, Conn. "The Tidings of the Soul." "Ecclesiasticus 3:12—"For a man's soul is sometime wont to bring him tidings, more than seven watchmen that sit on high on a watch-tower."

SAMUEL G. BEERS, Methodist, North Prairie, Wis. "Don't Sabotage Your Soul." Gal. 5:16—"Live by the Spirit." (Goodspeed)

GORDON W. MATTICE, Westminster, Rochester, N. Y. "The Basis of True Morale." Rom. 8:37—"We are more than conquerors through him that loved us."

PAUL MORRISON, Emmanuel Methodist, Lockport, N. Y. "Rationing Religion." Luke 18:8—When the Son of Man cometh, shall he find faith on the earth?" John 6:12—"Gather up the fragments that nothing be lost."

E. P. ROGERS, Pine Street Presbyterian, Harrisburg, Pa. (Ass't minister) "A Prophet Speaks to Our Times." Jer. 2:11—"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit."

D. W. CHARLTON, Eastport Baptist, Annapolis, Md. "The Wave of the Future." John 12:19b—"Behold how ye prevail nothing: lo, the world is gone after him."

LINDLEY E. COOK, Presbyterian, Aberdeen, Md. "Groundless Confidence." Judg. 16:20—"I will go out as at other times . . . and he wist not that the Lord was departed from him."

The Editor's Page

The Event of the Month

BRITAIN'S prime minister, Winston Churchill, has now paralleled his conferences with President Roosevelt by a similar conference in Moscow with Premier Stalin. The reports of the Moscow parleys are optimistic, as might be expected, but I believe there is good ground for such optimism. From the military standpoint alone, it was high time that there should be a meeting of British and Russian top leadership to deal with the terrific crisis in which the United Nations now find themselves. Highly placed representatives of the United States also participated. We can now be sure, at the least, that the soviet authorities understand what their allies can do and what they cannot do, and therefore what Russia herself must do while her allies are preparing for an offensive which will not be abortive because prematurely launched. No doubt, a second front was the main theme of the conversations, inasmuch as Russia has America's promise that a second front would be opened in 1942. I cannot join in the popular clamor for a second front. That is a question I am quite willing to leave to the military experts. One thing I believe I do know, and that is that a second front on the continent of Europe will cost the quick slaughter of so many thousands—perhaps hundreds of thousands—of American lives, that the momentary reaction will stagger our morale. I take reassurance from the fact that our responsible leaders do not intend that this initial slaughter shall be in vain.

Churchill at Moscow

The Book of the Month

CHRISTIAN EUROPE TODAY, *by Adolph Keller. Harper, $3.00.*

ADOLPH KELLER, though a foreigner, has become almost as well known to American Christians as our most distinguished native church leaders. A Swiss pastor and theologian, he was invited some years ago to visit this country in the interest of the work our Federal Council of Churches was doing in Europe, and since the war broke out in that continent he has traveled so extensively in all parts of America addressing gatherings of churchmen that he seems almost to belong to us—as indeed he truly does. Dr. Keller knows the inside facts about the church situation in Europe better, perhaps, than any other man who has ever visited us. His discussion of religion in Germany, under the formula of a conflict between race and church, is particularly illuminating. Niemöller, whom he knows personally, has become, he says, "a symbol for thousands of Christians who cannot bow their knees to any Baal." In addition to the most intimate kind of information, the book abounds in an interpretation of the theology that has come to be known by us as "Continental." Dr. Keller sees the future of Christianity in Europe with hopeful albeit tragedy-filled eyes. He believes that the churches will become the centers of reconstruction in that devastated land when the war is over. This book will bring light and hope to every reader.

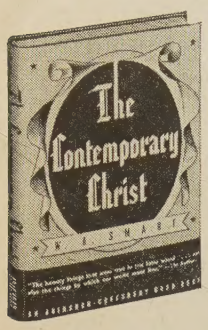
A Thought for the Month

I WISH that I could share the enthusiasm with which many Christians hail the "return to religion" now supposed to be under way. As a negative recoil from irreligion it is of course a sign of promise. But the religion with which the contemporary mind is dallying hardly promises a return to Christianity. Though it talks about God, it talks little, if at all, about Christ; and for such a religion to present itself as a return to Christianity is to introduce confusion. This so-called return to religion arises chiefly from two sources, one subjective, the other objective. The subjective source makes its contribution by way of an analysis of the role played by religion in giving courage, hope, good cheer and "integration of personality" to the individual. That religion does precisely this is undeniable. But to say: Go to, now, let us have religion in order to induce these personal qualities, is to put the cart before the horse. During the past two decades we have seen scores of such revivals of religion—New Thought movements, Buchmanism and such like—emerge and soon submerge. The other—the objective—source of this "return to religion" is the chaos in which we see our civilization involved. Many who have hitherto been indifferent to religion now declare that only religion can save civilization or democracy, or Great Britain or America. But Hitler also says that only a religion can save Germany, and he provides one ready made in the form of a deified state. It is odd to hear Christian leaders imitating him. The Bishop of Chichester recently broadcast to America this statement: "We must have a faith equal to that of the nazis or we shall not win." This is dangerous and unchristian talk. It makes democracy or nationalism or victory determinative of religion, which is a complete inversion of the Christian procedure. A religion artificially created in the midst of fear and hysteria will surely vanish when the danger to democracy and to our own nation has passed. If it does not vanish it will be dangerous to the very values which it is now invoked to support. Christianity differs from all these "religions" in that it claims to be *true!* It is the revelation in Jesus Christ of what is profoundly and everlastingly real in history, in nature and in human nature. We cannot conjure up such a religion by saying: Go to, now, let us have it! God has already given it to us in the gospel.

Trumping Up A Religion

Charles Clayton Morrison

NEW *Abingdon-Cokesbury* BOOKS



The Contemporary Christ

W. A. SMART • With thorough appreciation of his Palestinian environment, this book shows that the present Christ is not to be imprisoned within the patterns of any age or environment. Rather, it declares *today* (as yesterday) Jesus' clear answer to the riddle of life.

The Chapters: The Elusive Galilean. The Son of the Father. These My Brethren. The Impossible Christ. The Eternal Spirit. The Author of Salvation.

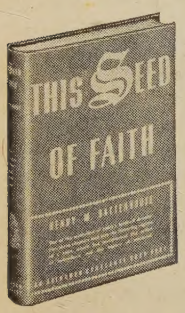
$1.50

Great Women of the Bible

CLARENCE E. MACARTNEY • Sermons in biographical form, filled with vitality and practical spiritual wisdom. "To preach on these Biblical women is to illustrate life in its deep reality."

Some of the Chapters: The Woman Who Got Her Man *(Ruth)*. The Woman Whose Beauty Saved a Race *(Esther)*. The Woman Who Was Better Than Her Job *(Rahab)*. The Socialite Who Became Salt *(Lot's Wife)*. The Woman Who Cooked and the Woman Who Prayed *(Martha and Mary)*. The Woman Who Sheared Him *(Delilah)*. The Woman Who Married the Wrong Man *(Abigail)*. The Woman Who Deceived Her Husband *(Rebekah)*. The Woman Who Married the Right Man *(Rachel)*.

$1.50



This Seed of Faith

HENRY M. BATTENHOUSE • This book traces the story of Christianity from its sources through the widening ages of Christendom, examining faith, seeking its approaches, and setting forth the certainties upon which humanity has rested its spiritual hope.

The Chapters: Stages in the Growth of Faith. Our Indestructible Altars. Four Approaches to the Christian Faith. The Good Life. The Good News. The Church and the World.

$1.50

I Married a Minister • A Symposium

MRS. JESSE M. BADER (Editor) • MRS. BRADFORD S. ABERNETHY • MRS. DANIEL A. POLING • MRS. J. LANE MILLER • MRS. PAUL SCHERER • MRS. WILLIAM SHULLENBERGER • MRS. NORMAN VINCENT PEALE • MRS. EVERETT ROSS CLINCHY • MRS. JOHN S. STAMM • *et al.*

These pages will supply readers with much that is humanly interesting and undeniably significant. Written by ministers' wives, the chapters are by turns amusing, gay, earnest, practical, challenging, and profoundly spiritual—touched with both laughter and tears. The spiritual dynamics of the parsonage are here revealed. **$1.50**

The Pastor's Legal Adviser • BRAND & INGRAM

Concise summaries of 295 points of law with which the minister is most often concerned. The expert non-technical counsel includes sections on Religious Liberty, Sunday Law, Church Corporations, Constitution and By-Laws, Membership, Temporal Officers and Employees, Church Tribunals, Schisms and Unions, Records, Property, Donations, Tax Exemption, Cemeteries, Marriage, Wills, and other pertinent topics. **$2**

ABINGDON-COKESBURY • *At Your Bookstore!*

These New Books Will Help to Make 1942-43 a Fruitful Church Year

Religion and the World of Tomorrow

By WALTER W. VAN KIRK

Pre-eminent among all recent books on the churches and peace. Written by the director of the Department of International Justice and Goodwill of the Federal Council of Churches, this authoritative and up-to-the-minute volume speaks a sure word of guidance for our time. Dr. Van Kirk's years of national leadership in this field give him a unique background for such a time as this. *Every minister* needs this book to help him to do his important part in building "the world of tomorrow." **$1.50**

Poems for Life

Compiled by THOMAS CURTIS CLARK

This new anthology of nearly 800 poems has the same qualities that have made *1000 Quotable Poems* a continual seller since its publication. But it has another merit: *it covers the entire range of human experience.* In 20 sections it presents poems on the beauty and wonder of the world, God and Christ, the goodness of life, sympathy and service, prayer, faith and hope, social justice, peace, immortality, etc. A special section of 150 "Poems for the Great Days of the Year."

Note: No poem appearing in *1000 Quotable Poems* appears in *Poems for Life.* **$2.50**

God's Back Pasture

By ARTHUR W. HEWITT

This new book is another testimony to Dr. Hewitt's conviction that the minister in villages and rural places has his greatest opportunity. He comes to grips with the problems that beset rural ministers and discusses every phase of the rural and village pastorate—finances, organization, evangelism, etc.

Dr. Hewitt brings encouragement and even buoyant enthusiasm to ministers who, according to his view, have the "privilege" of ministering to churches outside the cities. **$1.50**

WILLETT, CLARK & COMPANY

37 W. Van Buren St., Chicago